

INDIAN RECORD

A National Publication for the Indians of Canada

Single Copies 10 cents

Vol. XXIX, No. 5

WINNIPEG, CANADA

NOVEMBER 1966



Cross blessed by archbishop

Brenda Balfour and Leonard McKay, students of Assiniboia Residential School, receive a newly-blessed cross from Archbishop G. B. Flahiff. The cross is for the wall of a new auditor-

ium for the school which was opened in October by government officials. See Pages 8 and 9.

(Free Press Photo)

OBLATE INDIAN-ESKIMO COMMISSION

Qualified Approval Of Integration

The Oblate Indian-Eskimo Commission recently announced, in Ottawa, its endorsement, under certain conditions, of an "integration policy whereby Indian students would be educated in provincial schools, separate or public".

This policy was adopted by the new executive, elected during the second week of October for a three-year term. Executives elected were: Most Rev. Jules LeGuerrier, Vicar Apostolic of James Bay, President; Very Rev. Gerald

Kelly, of Vancouver, First Vice-President; Very Rev. H. Legare, of Winnipeg, Second Vice-President; Very Rev. G. M. Latour, of Edmonton, First Councillor; Very Rev. Marcel Mongeau, of the Vicariate Apostolic of Labrador, Second Councillor; Rev. Guy Voisin, Director of the Secretariat. The latter is located at 238 Argyle St., Ottawa.

Delegates to the council's annual meeting, Oct. 11, while recognizing that total process of integration encompasses a good deal

more than the level of education, agreed that the school is an important agent in the process of mutual change.

In a prepared statement, the council said that the school must be used to the greatest advantage of both the Indian community and the larger Canadian community. "It is of tremendous importance, then, that this policy (integration in the school) be founded on respect for the cultural identity of the ethnic group implicated as well as for its specific needs."

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INDIAN RECORD

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Winnipeg 1, Man.

Subscription Rate: \$1.00 a Year

Printed by Canadian Publishers Ltd., Winnipeg, Man.
Authorized as Second Class Mail, Post Office Dept., Ottawa, Canada,
and for payment of postage in cash.

Book Review

Artist "Portrays" B.C. Indians

INDIAN LIVES AND LEGENDS: by Mildred Valley Thornton, publishers Mitchell Press, Vancouver. 300 pages. \$9.50.

A 300 page book of sympathetic biography, anecdotes, and Indian history illustrated with a series of her own portraits (three of which are reproduced alongside) is the latest work of Vancouver artist Mildred Valley Thornton.

What she has to say in the book is based on her own lifelong association with the Indian people, to whom she is very close and for whom she exhibits a deep understanding.

The portraits are in color and one need only compare them with the originals to realize that they have been faithfully reproduced — exquisite prints of masterful works created by a fine artist from models who have for the most part passed from the scene. Her portraits and her stories fortunately preserve their record permanently.

It was not long ago that The Native Voice reported the passing of Chief William Assu, one of those whose story is briefly told in Mrs. Thornton's Indian Lives and Legends.

The grand old man of the Kwa-kiutl during his long lifetime wit-

nessed a dramatic transition from the old to an entirely different way of life, marching resolutely with the times.

He was a fisherman and his four sons, two of whom predeceased him, were fishermen.

At one time he called 16 tribes with over 3,000 people together and was host for three weeks, giving away the rich contents of his great house — some 70 years ago.

Chief Billy Assu was one of the most colorful chiefs but Chief August Jack Khatsahlano, now aged, is also a great British Columbia chief.

One of the most interesting studies in the Indian Lives and Legends is Mrs. Thornton's portrait of his wife Mary Ann, an Indian lady, whose face speaks of her wisdom and loyalty to her blind husband.

Chief Billy Williams, about whom little is known, is pictured in the ceremonial dress of the earlier days at Kispiox.

Mrs. Thornton's collection combines love, dedication, and a great talent which together make Indian Lives and Legends, even at \$9.50, a book that must be purchased by those who have more than a passing interest in the Indian people of British Columbia.

—Native Voice

Letter To The Editor

For years I have read, not regularly but quite enthusiastically, the "Indian Record". I was really perturbed to read an article like "Frightening Freedom Fetish or New Way of Living?", by J. Thoborn Rose of Ottawa.

There are several points in this article to which one could take exception, but one still could pass over them as the opinion of a single person, or an oversimplification or reiteration of old prejudices and misconceptions.

But the closing sentence of "With more endeavor, understanding, and guidance they would have more pride in their own lore and proud achievements and eventually they could be some of our finest Canadians" is a plain insult.

What is Mr. Rose's definition of a finest Canadian, and where has he lived during all those years?

I have lived and worked in the Ile à la Crosse area for more than 12 years, and I would like to say that I met in this traditionally Cree and Chipewyan country many very fine people. People who in their individualism displayed virtues to which North Americans, and indeed all Christians, have traditionally paid homage. An indifference to the things of this world, a genuine respect for human dignity, a passionate attachment to human freedom — these are virtues we all revere.

I could continue the argument, but I am afraid I might lack then another very admirable Indian virtue, which unfortunately had been missing in this article, namely tact in speech and expression.

I would be very much obliged to you, if you could make somehow known to the readers, that this article has caused some disagreement.

Respectfully yours,
M. W. Hoffmann, M.D.,
Ile à la Crosse, Sask.

Letter To The Editor

Job Placement Efficiency Questioned

I was interested to read, in the October edition of the Indian Record, the report on Jack Harris' address to the West Winnipeg Rotary Club, charging employer discrimination against Indians. This weekend I also read, in the Winnipeg Free Press, of criticism levelled against the federal government for its approach to Indian and Metis problems.

While the latter dealt with house and the former with employment, perhaps there is a link between the two articles. I would not quarrel with the contention that there is wide-spread discrimination against Indians in hiring practices but, on the other side of the coin, I would ask whether those charged with the placement of Indians are really do-

ing an effective and competent job.

While we should not generalize from a single incident, the nature of the incident raised serious questions in my mind. Some time ago, the Indian Affairs Branch sent a circular to employers, encouraging them to hire Indians. At that time the company by which I am employed was in the market for Process Operator trainees in our refinery — a position requiring a grade 12 education and offering a very good salary, on-the-job training and an opportunity for advancement.

In discussing it (the Indian Affairs Branch circular) with our refinery management, (I found) they were interested and agreed that they would give full and impartial con-

sideration to Indian applicants.

Upon approaching the Indian Affairs Branch with this offer, I sensed a dubious repose on their part. They agreed to contact me further if they had any suitable candidates, but nothing was heard from them again.

I could only conclude that the grade 12 candidates, spoken of by Mr. Harris, were not available or that the Indian Affairs Branch had doubts about their suitability.

As a person actively involved and interested in the maximum utilization of our Canadian manpower resources, I would welcome, in your newspaper, comments on the effectiveness of these placement activities by government and private agencies.

Yours respectfully,
Frank B. Bott.

Protector Of The Indians

The Incredible Story of Bartolome de Las Casas

By Austin J. Carley

In "The Sign"

Bishop Bartolome de Las Casas lived centuries ahead of his time. Though he died in Spain when Shakespeare was a lad of two, Las Casas' ideas on the work of the missionary, social worker, and government official ring ultramodern in 1966.

He even envisaged and started a "Peace Corps" volunteer organization of lay Christian helpers. He would have been a man after the heart of Pope John XXIII — indeed a twentieth-century aggiornamento would not have been necessary had Las Casas' ideas been those of his age.

And the places he lived and worked in — Cuba, Santo Domingo, Guatemala, and Venezuela, the headline-hitters and hot spots of today's cold war — might long ago have solved their problems had Las Casas' own generation and those succeeding him heeded his advice.

The history of Spain and of the Western Hemisphere might have been different had Las Casas' contemporaries listened to him. But, in the sixteenth century, greed for gold was a much stronger force than the establishment of a just society in which all men had equal rights. While regarded by a few as an ideal toward which to strive, Bartolome's call for the establishment of a Utopia, a city of God consisting of a co-operative commonwealth ruled by Christian law, was never seriously contemplated in practice until recently.

New Order Like Old Writings

Today, as Christian democracy is attempting to interpret the nature and needs of twentieth-century Latin America and to inspire and create a new and more perfect social order throughout the continent, the movement's philosophy reads like an annotated edition of Las Casas' writings.

President Eduardo Frei, of Chile, Latin America's spokesman for the Christian Democrats, has emphasized again and again the need of establishing a society in which all men have hope of reaching self-fulfillment "in a freedom where human rights are within the reach of all."

More than four hundred years ago, Bartolome de Las Casas, whom the Spanish crown named "Protector of the Indians," reached a similar doctrine. Though Las Casas went to the New World not as a missionary but as a gentleman farmer, after he had qualified in law at the University of Salamanca, he was as much influenced by the friars who accompanied the conquistadores as he was by his explorer father, who had accompanied Columbus on some of his voyages. The friars were seeking to fulfill Spain's religious mission, for the Crown had pledged itself to the pope to christianize the "savages," the strange people of the New World, even before theologians agreed that the American Indians had immortal souls.

Encomienda Method of Farming

When Las Casas arrived in the colony of Santo Domingo, he farmed hundreds of acres under the legal device known as the encomienda (from Spanish *encomendar* — to entrust). There is no English equivalent for encomienda, by which the Crown "entrusted" a specified number of the king's newly acquired Indian subjects to deserving Spaniards.

In theory, the encomienda was intended as much for the protection of the Indian as it was for the benefit of

the colonist; the entrusted ones now had a protector, responsible for their spiritual and material welfare. In return, the Indians freely contributed their labor in the fields and mines of their *encomenderos*.

But in practice, the system was little different from slavery. Las Casas soon came to regard the methods he was using to make his fortune as both inhuman and immoral. He decided to become a priest and studied under the Dominicans until his ordination in 1510. He was the first priest ordained in the New World.

Spiritual Upeaval — Second Birth

But even after receiving the sacrament of holy orders, he continued to lead the life of a gentleman farmer for another six years, until like St. Paul, he experienced what one writer has described as a "profound spiritual upheaval — a second birth." He immediately gave up his lands, freed "his" Indians, and thereafter devoted himself wholeheartedly to his role as priest and missionary. His former friends, lay and clerical, believed he had gone mad.

Father Bartolome started to preach what was regarded not only as a heresy but as a ludicrously new and dangerous doctrine: Indians are not "savages," they are human beings "equal to Spaniards before God and man." He went on: "They have been endowed by the Creator with intelligence, free will, and immortal souls just as other men have."

At the time, theologians were as puzzled about the nature of the strange beings Columbus discovered inhabiting the New World as geographers were about what to name them. Called "Indians" by the first explorers, who believed they had reached the Indian mainland, the name persisted. But determining "the nature of the savages" proved a much more difficult task and divided theologians into warring camps for a generation.

Not until Pope Paul II's famous ruling — "Indians are truly men" — did the heated debate on the subject finally end. Las Casas played a major role in the decision, and the Crown conferred on him the title "Protector of the Indians," which he proudly and vigorously bore until his death at ninety-two.

Mass Baptism of the Uninstructed

Las Casas strenuously opposed the practice of mass baptisms of uninstructed Indians, which followed the pope's decision that the people of the New World were eligible for church membership. "All the people of the world are men," Las Casas wrote at the time. And he added: "Savage peoples may be compared to uncultivated soil which readily brings forth weeds and thorns but has such natural virtue within itself that, by labor and cultivation, it may be made to yield sound and beneficial fruit."

As the colonists' greed for lands and slaves increased, Las Casas made the strenuous journey to Spain to plead the cause of his Indian proteges. The Crown ruled that the Indians "are never to be enslaved," and the king made them "royal vassals." But in the colonies, these measures had little effect in practice. As Peter Martyr put it: "The colonies were far off, and the colonists, carried away by lust for gold, had become ravenous wolves, heedless of the royal wishes."

Then, as now, exploitation of the Indian stems from

—Continued on Page 14

Cree Posted To Kenora IRS

Mr. Colin Wasacase, a Cree Indian from the Ochapowace Band near Broadview, Saskatchewan, this summer was appointed Principal of the Cecilia Jeffrey Indian Residential School at Kenora.

Although Mr. Wasacase is from Sask., he received most his education in Manitoba. He graduated from High School in Birtle, Man. While in High School he was awarded the Tom Longboat Trophy for his outstanding achievement in sports. He spent two summers at Camp Green-

land, New York, where he acted as a Counsellor in a private school and gave instruction in Indian Folklore.

Upon graduation from Manitoba's Teachers' College, he was employed as a teacher at the Norway House Indian Residential School. Here he remained for two years before accepting a position of Vocational Counsellor with the Indian Affairs Branch in Winnipeg.

Mr. Wasacase took over his duties at Cecilia Jeffrey just before the beginning of the new school term.

CD Program Goes South

Manitoba extended its community development program to the southern, settled portion of the province this year when Hon. John B. Carroll, minister of Welfare, appointed Patrick S. Dunphy community development officer on the Roseau Indian Reserve.

This was the first such appoint-

ment in the province, most other community development officers being posted in northern settlements.

Mr. Dunphy's duties include guidance in the wise use of government and private services available to communities and citizens. He also assists the Indian and the surrounding non-Indian community as they strive to understand each other.

Beardy's Build New Centre

A justifiably proud group of residents of the Beardy Indian reserve, five miles west of Duck Lake, Sask., opened a sparkling new \$23,000 community hall, built almost entirely by their own labor.

Present to cut the ribbon, signifying the September opening of the building, was F. A. Clark, regional

director of the Indian Affairs branch.

The new hall, said Mr. Clark, would be a means of bringing the people of the reserve together, make them more community conscious and help them cope with the problems common to all groups in Canadian society.

Indian Constable In Battleford

Victor Thunderchild, a native of the Thunderchild Reserve, has been hired as a constable by the Town of Battleford, Sask., and has become the first Indian to hold a position on the town's police force.

According to the North Battleford News-Optimist, who published news

of the appointment, Const. Thunderchild, 33, has had many years of police work. He has been chief of police for the Indian pow wow and celebration at Battleford for the last two years and has often helped the RCMP with police work during celebrations on the Thunderchild Reserve.

Spring Folk School Scheduled

Plans have been made for the holding of the Third Kenora Indian's folk school scheduled for March 4 to 10, 1967, at Kenora, Ont.

The topic for study at the forthcoming school will be the outlook of Indian and non-Indian ways of life.

For the first time a large number of non-Indians will be invited from all parts of the area to attend.

Attending the first planning meeting held in August were delegates from White Dog, Shoal Lake, Eagle River, Whitefish, McKenzie and Red Lake Reserves in North-West Ontario.

Resource people helping with the planning were from Rural Learning Associations. Folk schools are a project of this association which is an adult education program.

Labour Needs Participation - Thatcher

With a skilled labor shortage across Canada, the Saskatchewan government is increasing its efforts to absorb more Indians into the labor force.

Although the program was started some time ago and is gaining momentum, Premier Ross Thatcher says Indians must be made more aware of the advantages of the program and must be encouraged to participate more.

At the same time, the government is leading the way by encouraging various government agencies to hire Indians wherever possible. More than 100 are already employed by the government, two of them as secretaries in Thatcher's office.

NOW IS THE TIME

"The best opportunity to start integration of the Saskatchewan Indian population is now when there is a visible labor shortage of 12,000 to 15,000," Thatcher says.

So far, this year, the government has spent \$500,000 in its new Indian and Metis branch and more money will be available when needed, he says.

Thatcher says the government is willing to spend \$10 million to solve the Indian problem in Saskatchewan.

In 1965 the government program helped to find more than 1,200 jobs for Indians and since April this year almost 500 have been placed.

60 INDIANS AT MINE

The government has asked new industries, such as potash companies, to use Indians wherever possible and some success has been achieved — 60 are employed at the International Minerals Corp. mine at Esterhazy.

Developments in northern mining and pulp and paper are expected to provide more jobs.

Saskatchewan has an Indian population of 65,000. Only 27 completed high school this year and all were offered jobs in the government if they did not want to go to university, Thatcher says.

"We have no problem finding jobs for Indians with grade 12."

SITUATION IMPROVING

A study by University of Saskatchewan researchers indicates joint education of Indians and whites is helping to improve the situation on the Prairies.

However, Rev. Andre Renaud, OMI, director of the study, says, "It is quite evident the historic administration of Indian affairs has created a force that keeps Indians apart from Canadian society. Unless this cycle is broken we will always have a form of segregation complex."

Hopis Invest In Factory

Taking one giant step toward economic independence on the reservation, the Hopi Indians of Arizona have agreed to invest \$1.5-million of their tribal funds (derived from the sale of oil exploration rights) in the construction of a new garment factory.

The factory will be located on 200 acres donated by the little town of Winslow, Arizona, and will be operated on a 25-year lease by a subsidiary of the B.V.D. company.

Everyone expects to profit from the Hopi investment. Winslow will have a new payroll of more than \$1 million a year. The tribe will have a good return on its money and first call, along with other Indians on the 400 or more new jobs to be created. B.V.D. will have a western plant that fits in with its long-range program for expansion.

It all started about two years ago when B.V.D. executives began searching for a western location to make its T-shirts and undershorts. Word of this hunt reached the Department of the Interior in Washington, whose Bureau of Indian Affairs suggested the Winslow site.

The Navaho Tribal Council, to whom it was first presented, turned down the idea. But elders of the Hopi tribe, living in the same area, jumped at the chance to have the project and see it as a foretaste of the future.

According to Secretary of the Interior Stewart L. Udall, "Now their children will find employment near the reservation and will not need to move far from the area to take advantage of the educations that thousands of them are getting."

The building will be ready for operation next June.

IEA Meeting Set For B.C.

The Annual Meeting of the Indian-Eskimo Association of Canada will be held in Vancouver on December 2, 3 and 4.

The meeting will be accompanied by an important conference on the life and problems of the British Columbia Division of the IEA an opportunity to participate directly with the national association in one of its most important yearly events.

There are presently four groups who have taken steps to become regional divisions of the IEA, and Ontario has, in fact, been named a Division of the Association. B.C., Alberta and the northern region at Yellowknife are working to the same end.



"CHIEF POWER AND COURAGE" is the title given Julius Cardinal Doepfner of Munich by the Chippewa Indians on his visit to the University of St. John's in Collegeville, Minn.

Cardinal Feted At St. Cloud

A wish came true for Germany's Julius Cardinal Doepfner here, through the courtesy of a priest-editor, plus a group of Chippewas.

The touring cardinal chanced to remark to Father Daniel J. Taufen, editor of the St. Cloud Visitor, diocesan newspaper, that it has been his longtime wish to see some "real, live American Indians."

Father Taufen took the cue. A group of Chippewa Indians from Ball Club, Minn., came to St. John's

University at St. Cloud where the cardinal and members of the Bavarian Catholic Academy were guests, and staged ceremonial dances for the visitors.

To top things off, the Chippewas bedecked the cardinal with a colorful headdress and made him an honorary member of the tribe with the title of "Chief Power and Courage." Each member of the academy received a beaded handworked souvenir from the Indians.

New Oblate Appointments

A number of appointments were made this year in the Oblate Province of Alberta-Saskatchewan.

Some of these appointments are listed here:

Rev. Father Simon-Roland Gagnon, OMI, was named principal of Blue Quills Indian Residential School, Saint-Paul, Alta.

Rev. Father Louis-Clement Latour, OMI — principal of Ermineskin IRS, Hobbema, Alta.

Rev. Maurice McMahon — senior teacher at Crowfoot IRS at Cluny, Alta., and parish priest of the Immaculate Conception Church at Cluny.

Rev. Emeric Drouin—senior teacher at Ste-Marie IRS, Cardston, Alta.

Rev. Joseph Regnier — senior teacher at Ermineskin IRS, Hobbema, Alta.

Rev. Ludovic LaRose — assistant at the Indian parish of Notre Dame des Sept Douleurs, Hobbema.

Rev. Denis Chatain—assistant at the Indian Reserve parish at Cardston.

Rev. Henri-Paul Lyonnais — in charge of the Indian Missions of the Meadow Lake District.

Rev. Jules Saint-Pierre—resident missionary at Saddle Lake Indian Reserve.

Rev. Marcel Picotte — resident missionary at Good Fish Lake.

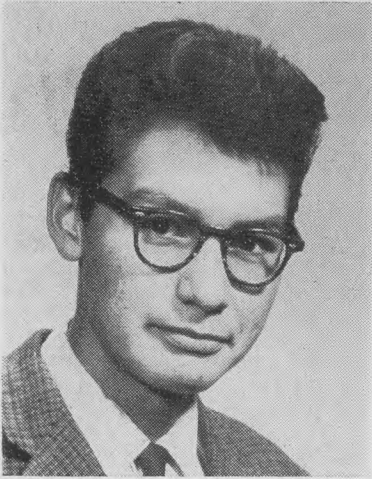
Rev. Marcel Landry — resident missionary at Grande Cache.

Rev. Armand Allard — in charge of the Indian missions of the Battleford District, Sask.

Rev. Joseph Goutier — in charge of the Gurneyville Reserve and assistant at Bonnyville.

Rev. Clement Frappier — administrator of the Sarcee Reserve mission, Notre Dame de la Paix, and chaplain of the convent of Fideles Compagnes de Jesus, Midnapore.

Rev. Marvin Fox—to study at the University of Ottawa.



Stanley Fontaine, five years a student of St. John Seminary, at Otterburne, left for Rome Oct. 10, to study philosophy at the Propaganda Seminary. Stanley is a grade 12 graduate, is the son of Mr. and Mrs. Stanley Albert Fontaine, of Fort Alexander. He is the first Canadian Indian to attend the Propaganda.

Vancouver Home Reclaims Girls From "Skid Row"

A house in the middle of a wealthy middle-class Vancouver residential district is reclaiming Indian girls from skid road.

The unidentified house is called the Indian Women's Co-Op House. It is home to eight Indian girls between 16 and 20 who came to it as a refuge from a life of drinking and prostitution on the city's waterfront.

It has been open since April 15 — supported entirely by private donations and by contributions from the Canadian Union of Students and the University of British Columbia student body.

One student lives in the house under the same rules as the Indian girls, bringing her friends to meet

them and attempting to break down their distrust of white people.

Mother to these girls is an Indian woman, Margaret White, who makes contact with the girls through visits to city magistrate's court and skid row beer parlors.

"DEN MOTHER"

Miss White's experiment was an important topic of discussion in several seminars at the Indian-Eskimo Association Conference on the Indian and the City in Winnipeg early in October.

Many delegates consider good housing to be the most crucial problem facing the Indian migrant to the city.

"I have assisted 30 girls since the house opened in April," said Miss White. "Some have simply been sent back to their homes. The eight who are there now have been there since the beginning.

"I have had eight dropouts. These girls said they simply couldn't take the way of life at the house and went back to skid road."

NO ALCOHOL

The girls, who do their own cooking and housekeeping, have few rules. One is an 11 p.m., curfew and another "unwritten law" is no alcohol on the premises.

"Just to learn to get up in the morning and to be on time for three meals a day is enough for some of these girls to learn at first," said Miss White.

Three girls are going to school. When they are able to hold a job, they will leave the house, but not until then. "We are not going to rush them," Miss White said. "Some of these girls will take a long time to adjust."

Hundreds of Indian girls come to Vancouver with no money and little education. Without a job or friends, they soon find their way to the waterfront beer parlors and the long road of alcoholism, disease and malnutrition.

The longer a girl has been in the slums, the harder she is to reclaim, said Miss White. Many become used to the way of life and refuse any alternative. They come from all across Canada.

FIRST 2 WEEKS

For the first two weeks in the house, the girls are allowed to "sleep and eat as much as they like." They are asked no question, although gradually most of them tell their stories. The house is not built around Alcoholics Anonymous because "alcohol is not our problem — it's non-acceptance," says Miss White.

The girls receive welfare assistance and medical or psychiatric attention if they need it.

Hogan-Style School Suited To Ungraded Curriculum

As modern as tomorrow, as ancient as history is the new elementary school at Navajo, New Mexico, built in the form of a hogan.

The construction of the school permits it to be ungraded in the curriculum structure. Children will advance at their own pace without the pressures of meeting rigid and set standards. The method of placing a child in a set grade is eliminated. A child can and in many cases will be working at various levels of instruction. This employs a new technique of placing a curriculum centered around the child rather than that of placing the child into a curriculum pattern.

An instruction plan such as this calls for an altogether different type of school plant. The use of a circular building not only adheres to the Navajo architectural type, but the round form is best for the ungraded plan.

The classroom unit demonstrates how the school will operate. Each unit has two classrooms with a sliding door between them. Two teachers can teach simultaneously without disturbing each other. Or, with the door open, a teacher can teach two or more classes at the same time. The classroom units can be divided into six rooms by these sliding doors.

The Navajo Elementary School

has a diameter area of 35 miles. Most of the enrollment comes from the townsite but many non-Indians also attend.

The school employs ten teachers, three of them Indians.

—Amerindian

U.S. Bureau Holds Regional Meetings

The U.S. Bureau of Indian Affairs is presently carrying on a series of regional meetings with Indian tribal leaders to discuss proposals for legislation and other matters of general interest to the American Indian people.

Commissioner Bennett of the Bureau, who will personally attend all of the nine meetings covering areas from New Mexico to Alaska, asked the Indian delegations to come to the meeting prepared to discuss: 1) the present conditions of your people; 2) the **major** problem as you see them; 3) your ideas and recommendations about meeting these problems through your own and other resources.

The meetings, which began Oct. 3, will carry on until Nov. 30.

KINEBIKONS

(Little Snake)

PART THREE

CHAPTER 6

Since the night of the discussion with the Infirmarian, Teweigan spoke no more of that religious dance called "mitewiwin." She was more quiet and contented. Her sole ambition and pleasure was to talk and play with Lucy. Lucy also liked to see her grandmother often. She sang Sauteux hymns to her, and often the old lady tried to sing with her, but her voice was false and Lucy often stopped her saying: "Nokomis, your voice is too harsh, let me sing alone."

From then on, Teweigan never missed Mass on Sundays. The Sister Superior would place a chair in the chapel corridor and from there she followed all the ceremonies and also understood the sermons.

The consecration attracted her attention above all other things. One day, after Mass, she asked the Sister, "Why does the priest genuflect so often towards the middle of the Mass? and why does he raise the host and the chalice?"

"—Oh," answered the Sister, "Teweigan, that is an important question. That white host which the priest raises is the body of our Lord, Jesus Christ. The chalice contains the blood of that same Jesus who died on the Cross for us and who is also with us during the Mass. See how good God is to us? He came on earth and died on the Cross for us, and before going back to heaven, he instituted the sacrament by which he left us His Blood to drink and His Body to eat, if we want to be saved."

This explanation confounded the old lady. She looked at the Sister and kept saying in Sauteux: "Keget, Keget. Yes, that is right."

In the days that followed, the word Manitou which she heard so often excited her curiosity. She asked the Sister what it meant.

"Manitou is the Great Spirit, the Maker of heaven and earth, the One who rewards and punishes."

"How many of those great spirits are there?" asked Teweigan.

"One," replied the Nun. "But in Him there are three very distinct persons, and although these three persons are different, they form only one great Spirit. It was He Himself who told us this."

"So the great Spirit told you that three persons make one God. Well, Sister, that is too much for me; I cannot see that."

"Oh," replied the Sister, "the great Spirit does not want you to understand that, only to believe it."

—The Sister continued to explain,



By

Rev. Mathias Kalmes

OMI



through a series of examples, the possibility of the Holy Trinity, but the old Sorceress was baffled. Then, looking at the lake, the Sister saw there snow, ice and water. She made a comparison to show the existence of God in three persons, and this time, the old lady did grasp the notion. "I understand the Blessed Trinity," she cried.

The sight of Jesus on the Cross excited her compassion. She often asked why He was hung there, and who He was. And the nun would answer: "He is our Saviour; He came on earth and died to save us."

"Were we lost?" cried Teweigan.

"Lost? Teweigan, we were condemned to hell by the sin of our first parents. They disobeyed God in the garden of Eden, when they ate the forbidden fruit. They made us unhappy. Jesus suffered for that sin and all our own sins to give us back the heaven we had lost."

"And He suffered for my sins?" asked Teweigan.

"Yes. He did. Especially so for your sin of idolatry and unbelief. You do not want to believe. One day Jesus said: 'He who will not believe and be baptized will be lost'."

"He said this for me, too?" she asked.

"Surely," replied the nun.

"Oh, Sister, I am afraid. I want to believe. But I would never have killed Jesus on the Cross; never would I have disobeyed God as Eve did. And now I don't want to make Jesus suffer. But I am not yet baptized."

Then the Sister took Teweigan by the hand and leading her to her room, she said: "This is enough for today. Maybe Jesus will enlighten you tonight. Pray very much and tomorrow we will speak of this again."

A dreamy and silent Teweigan went to her room that night. She sat for a short while but soon stood to look at the Crucifix in the infirmary. She went over all that the Sister had said. She kept saying: "No, I will not make Jesus suffer any more." She laid down for a short while, and got up again to look at the Cross. "No, no, Jesus, I will not make you suffer any more. I will be baptized." This she repeated many times during her sleep that night.

CHAPTER 7

Teweigan was certainly on the path of truth; one step more and she would belong to the Church. But she had not made that step; many difficulties came to beseege her.

The ghost of paganism appeared. On waking up this morning she remembered the teaching of the pagan tradition concerning the Indian heaven. These thoughts troubled her, and a few hours later when the Sister came to her room to continue the interrupted lesson of the preceding day, she found Teweigan sitting on the floor, absorbed in thought.

"How are you this morning, dear Teweigan," said the Sister. "Did the Great Spirit enlighten you during the night?"

Teweigan hardly raised her head; she seemed sad. Finally, with an effort, she looked at the nun and

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Grounds and buildings of Assiniboia School, set in Winnipeg's residential area of River Heights.

Chapel Gymnasium And Five New Graduates For Assiniboia Residential High School

Assiniboia Residential High School for Indians, in Winnipeg, was host to Church prelates and civic officials October 22 when a new gymnasium and chapel were blessed by Archbishop Flahiff of Winnipeg.

Cutting the green and gold ribbons for the occasion were Hon. J. B. Carroll, Manitoba Minister of Welfare, and R. M. Connelly, Manitoba superintendent for the Indian Affairs Branch, which paid the whole cost of the new building.

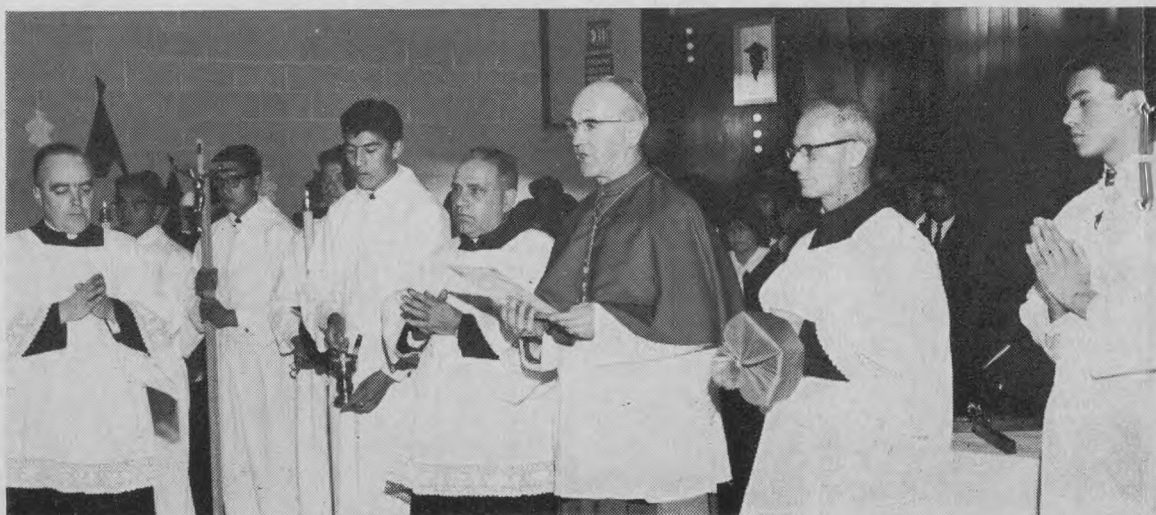
But festivities were not limited to blessing of the gymnasium and chapel. Graduation exercises were held at the same time.

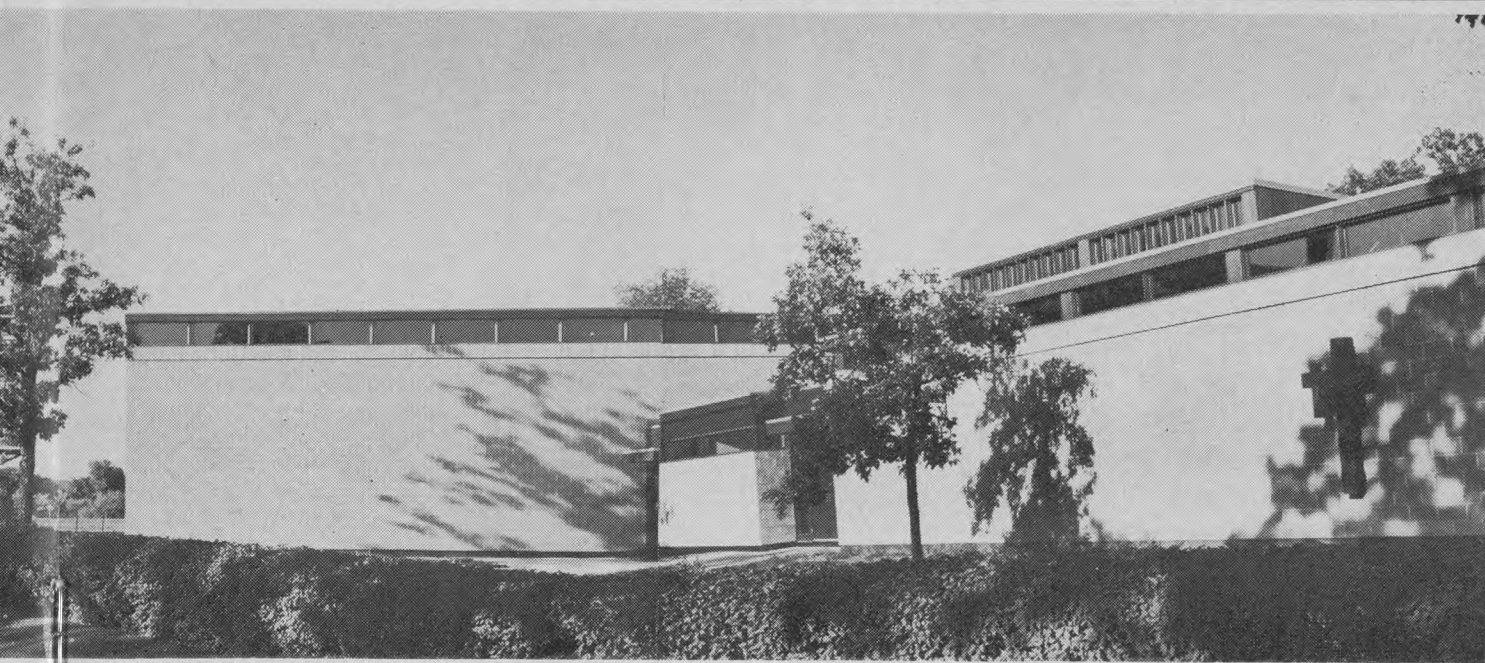
Five grade 12 students received diplomas, school rings and pins.

Archbishop Flahiff praised the graduates and urged them to forget past grievances, and to take full advantage of the opportunities they now have to their rightful place as leaders in Canadian society.

Pictures: (Top) Graduating students Richard Courchene, Agnes Nanawin, Rita Nanawin and Edwin Bruyere. The fifth grad, Billy Flett, was absent as he teaches at Island Lake.

(Bottom) Archbishop Flahiff blesses the new gymnasium.





Mystery Of The Prairie - The Mandans

by Gwain Hamilton

In 1738, the first direct approach from a base on what is now Manitoba soil was made by white traders to a strange tribe of Indians who lived on the banks of the Missouri River in what is now North Dakota.

The origin of these Indians — the Mandans — remains one of the most intriguing mysteries of the prairie country. Scientists have tried to explain their fair coloring and their agricultural economy at various times by linking them to one of the "lost tribes of Israel" or as the remnants of an expedition which had left the remote shores of Wales under a Prince Modoc before the time of Columbus. La Verendrye had heard of them through the Assiniboine Indians and had left to visit them during the winter of 1738-39 after he had established Fort La Reine near Portage la Prairie.

These Indians and their close relatives the Gros-Ventre, the "Big Bellies" of the English traders, had once occupied land on the Red River but had apparently been driven from that territory by the Saulteaux, who were then migrating westward.

They lived in towns composed of large wooden houses excavated fairly deep and banked with sod and earth. They cultivated fields of squash, beans, and corn, which they stored in ingenious storage basements below their homes.

In La Verendrye's time they did not appear to have possessed horses, but had acquired them by the time David Thompson visited them, in 1797. Their houses were big enough to include their horses at night — a sensible precaution because their neighbors were the warlike and pre-

datory Sioux to whom horse-stealing was an honorable profession.

Some of them had appeared about 1715 at York Factory to trade with the English, and Governor James Knight had called them the Mountain Indians.

La Verendrye, who was obsessed with finding the western sea, does not appear to have been overly impressed with the Mandans. But later visitors marvelled at their economy, their symmetrical features and light hair.

George Catlin, the American artist, who lived with them has left a vivid description of these strange people. "The impressions of a visitor was likely to be, 'these are not Indians. There are a great number of these people whose complexions appear as light as half-breeds; and amongst the women particularly, there are many whose skins are almost white,

with the most pleasing symmetry and proportion of features, with hazel, grey and even blue eyes'."

Alexander Henry, another fur trader was later to marvel at the number of "platinum blondes" to be found among the Mandans. He described them as having hair of a "bright, silvery grey."

Later travellers also noted further possible clues as to their origin. One was the secret process in which they turned out a blue bead — for use as a decoration. The other was in their boats, which were circular in shape, made from stretching buffalo hide over a frame of wood. They resembled, in shape, the coracles used in ancient Britain.

The smallpox epidemic of 1837 all but wiped out the Mandan nation. Out of more than 1,600 who lived in several villages on the Missouri River, only 32 now survive.

Cultural Centre On Campus

An important Indian cultural program is now being established on the Gonzaga University campus at Spokane, Washington, in the form of a museum and research center to foster Indian studies, preserve Indian cultures and develop Indian leadership.

The University has provided land for the buildings to be constructed as soon as sufficient funds are available, but this Center is an independent corporation, directed by a self-sustaining Board of Trustees made up of both Indians and non-Indians.

Rev. Wilfred P. Schoenberg, S.J., who is chairman of the board of

trustees, says, "The advantages for both the Center and the University are obvious. For example, the Center will be able to use other facilities of the university when required. Above all, location on the campus will provide a kind of campus respectability and stability for the Indian Center, something needed by Indian groups but often lacking."

The Center, planned to be national in scope, is presently known as the Pacific Northwest Indian Center, Inc., a title which eventually will be changed. It is seeking support, either monetary or advisory, from all areas of the country.

KINEBIKONS

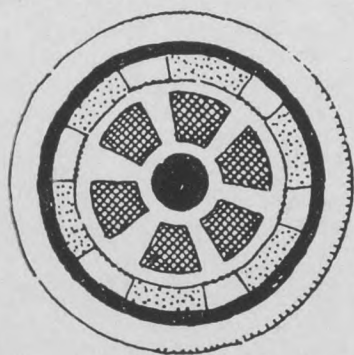
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said with tears in her eyes, "Sister, I was happy last night, when you left me. I saw the beautiful way open before me. I was going to enter, when all of a sudden, something closed the door. I saw before me, as a high mountain, the pagan teaching on Indian heaven. Now I do not know what to believe."

"What are your sorcerers' teachings on the Indian heaven?" said the Sister. "Tell me, Teweigan, perhaps I will be able to give you light on that point and calm your heart."

"Well, on our reserves, this is what the sorcerers say about heaven: They say there is a heaven for the Indians and another for the whites. In the Indian Heaven, everyone sings, eats and plays all day long. Moose meat, caribou and deer meat are unceasingly cooking in the large pots placed in the middle of the Indian heaven.

"Loaded boats take whitefish, trout and other kinds of good fish from our lakes to our heaven. Birds sing day and night. On the prairie, flowers of different colors perfume the air. At all hours of the day, we see people dance to the rhythm of the drums. Indians lack nothing in their heaven. Every night the "manitous" visit them to find their needs and the next day, all their wishes have come true. The white man's heaven is different. The Indians who would leave their religion to be baptized may enter there, but their condition would be awful. They would be last in all things, they would be-



come the slaves of the white men, and would have to work all day.

"That is why our sorcerers go mad every time they see the "Black Robe" come on the reserve. They go all over the reserve to let their people know. They cry: Stay with us, do not listen to the Black Robe. The Priest comes to take you away from your religion, to baptize you, to make you slaves of the white men. They come to take away your heaven. Do not listen to him.

"It is this teaching of the sorcerer which troubles me. I do not know what to do any more. Oh, Sister,

could you tell me what to do?"

The Sister replied calmly: "Teweigan, my dear friend, believe and be hopeful. True faith comes from God alone. Pray and ask His light. Soon the sun of the true faith will shine in your heart."

And Teweigan returned to her room, threw herself at the foot of the large cross which hung on the wall, and prayed with all her heart. Later upon entering the room, the Sister found her very happy. She approached her, kissed her and said: "Teweigan, let us bless the Lord, he has listened to your prayer, he had mercy on your weakness."

Teweigan, getting up slowly, said: "Oh, Sister, how I see it now. I believe without the least doubt that there is but one God: that all people go to the same heaven as a reward for their good deeds, and that God punishes the wicked in hell. I also see how our sorcerers willfully keep our people in ignorance; how they make them believe thousands of superstitious things. Money is the only reason for their actions."

"Oh, my dear Teweigan," the Sister said, "how happy I am to see how you think now. It is not foolish to think that God, the Father of us all, wants to keep us out of heaven?"

"Sister," said the old lady, "I have the true faith now. And our sorcerers will have no more influence on my beliefs, because I know and understand now that they mislead us concerning the Catholic priests, so that they may get richer through our poor Indians."

CHAPTER 8

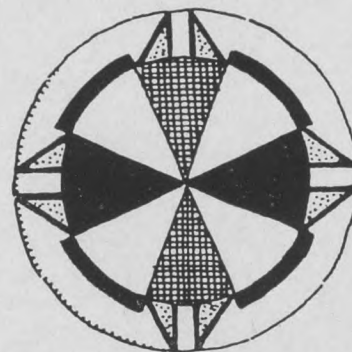
Christmas was nigh and the Sisters of the School, with older girls got busy, cleaning and washing the whole institution — chapel and buildings — of the mission. Bunting and flags of every color, large and small, were swaying and flying in every corner of the building; special attention was given to the decoration of the chapel. Evergreens were brought into the sanctuary and fastened on each side of the main altar. A very snug crib with the little Infant was built in the right hand corner of the sanctuary. The three Kings of the Orient with their servants, and their enormous camels bowed before the Infant lying in the manger, and offered to the Babe their costly gifts of gold, incense and myrrh. A brilliant star fastened somewhere in the sky, threw upon the crib its yellow light. Angels in multitudes were circling above the stable. Nothing mentioned in the Bible was missing around the stable where Christ the Saviour was born.

In the evening from seven to eleven, the church was filled with

people preparing themselves for confession, as Christmas is the great feast of the Indians. On that day, all will go to Communion to receive Jesus in their hearts.

Midnight bells were now ringing for the last time. Every space in the Indian chapel was occupied. Old Teweigan came into the church early and sat on a chair near one of the center pillars. Her eyes were wide open; she knew everybody and carefully looked around the place. She was thinking and judging. Her eyes naturally went first towards the crib. She knew the meaning of the crib, and now tried to find out by herself the meaning of all the details surrounding it.

Twelve o'clock rang. From above her, as if the angel of the Lord had appeared again, a voice sang "Silent Night." Teweigan turned to see, as she thought she recognized the voice. A feeling of pride ran through her, as she saw it was Lucy who sang.



Her heart swelled, then the altar boys appeared at the altar. They were dressed in red and white. One of them led the procession and carried in his hands the silver censor.

Teweigan forgot the angelic voice and directed her attention to the altar, where the priest was beginning the Mass. The faithful accompanied in spirit the celebrant, and united all in one body, offered with the priest the great sacrifice for the remission of their sins. Not a whisper was heard in the congregation; only prayers, light and swift, like angel wings, ascended to heaven.

This Midnight Mass was a most inspiring sight. Old Teweigan sitting near the pillar, did not know where to turn her head. Her ears were full of heavenly melodies. Her eyes, filled with tears, glanced towards the crib. Between the flickering lights of the red and blue candles, she saw the Babe lying in the manger on a little heap of straw; His hands were wide open. She cried and said, "Oh! sweet little Babe, I too would like to pray." And two big tears rolled down her cheeks.

Teweigan was now a Christian at heart. She fell on her knees for the first time in her life and prayed most fervently. She was all enraptured.

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IYC Plans Own Task Force

By **RAYMOND SINCLAIR**
Winnipeg Free Press

A task force of young Indians based in Ottawa and ready to go anywhere in Canada with sociological and political help for Indians will be formed before the end of this year.

The force, of about eight people, will travel freely to acquaint Indians with the Canadian Indian Youth Council, and will serve as a resources committee at the disposal of any Indian community or organization seeking political or sociological aid.

Heading the force will be Harold Cardinal, a 21-year-old northern Alberta Indian, who has given up university for a year to get the force, and the youth council, on their feet.

Mr. Cardinal was elected president of the council Oct. 8 at a conference at the University of Manitoba. It was the first such conference, and established the fledgling council as a going concern.

It was founded a year ago, and operated under an interim executive.

Mr. Cardinal said in an interview Oct. 11 there was "need for Indian youth to have their voice heard. Also, a desperate need to have a place where they can gain experience — train for social leadership.

"The present Indian leaders are not going to be here forever, and 60 per cent of the Indian population is under 25 years old," he said, indicating present leadership in Canadian communities.

The council has had no government grants and isn't looking for them. It will seek funds in a campaign aimed at businessmen, industry and other interested groups.

"There are many people who are

genuinely concerned about the Indian people in this country," Mr. Cardinal said. "They are afraid to act because they fear being called do-gooders.

"We will approach them on the understanding that we will take the initiative."

With 1,000 members at present, the council hopes for 10,000 in the next year. The first such national organization, it will act as liaison between existing Indian organizations across Canada.

Mr. Cardinal said that "up till now, and still, all decisions affecting Indians have to be made by the Canadian department of Indian affairs in Ottawa. That doesn't give the Indian an opportunity to make decisions that will affect him in his community."

He said it was encouraging to work with youth because "no matter what their economic background is, there is always a genuine desire to try something new."

The council would "try to adapt the original thinking of the Six Nations (of Indians) ... the various

Indians' organizational philosophies put into practice. Indian philosophy was way ahead of European philosophy. It was more democratic, with greater respect for the individual."

Three years from now lies the possibility of a concerted push for changes to the Indian Act. The council, with the expertise of three student councils from various universities, will carry out a three-year study of the act.

"I am not saying we will not want to integrate," Mr. Cardinal said. "That's up to the individual. No organization has that right. We will make it possible for the individual to make a responsible decision."

The stress will be on providing future Indian leaders for Indian communities, not on educating Indians to be leaders in non-Indian society. However, the council won't set out to create leaders, just give them a basis for making their own decisions, he said.

Also in the works is an international Indian youth week, in co-operation with the U.S. Indian youth council.

Housing Course Launched In Anti-Poverty Program

An educational research program to familiarize Canada's Eskimo families with the management and operation of modern housing has been launched.

The announcement was made jointly by the Hon. John R. Nicholson, minister responsible to Parliament for Central Mortgage and Housing Corporation, and Hon. Arthur Laing, minister of northern affairs and national resources.

This collaboration marks the start of a component of the federal government's \$12 million anti-poverty housing program for the North, in which it is planned to provide some 1,600 homes for needy Eskimo families over the next five years at costs related to the families' ability to pay.

FOR MAXIMUM BENEFIT

The educational program is designed to ensure that the Eskimos derive the maximum benefit from modern housing. A grant of \$169,000 by CMHC to the Northern Affairs department will assist in carrying out the program during the first and part of the second year.

The educational program will be carried out in three phases. The first phase will acquaint the Eskimos with the basic principles of rental housing.

In the second phase, tenants, both men and women, will learn such

household skills as the use and maintenance of oil ranges and heaters, proper organization of equipment and furniture, as well as other skills necessary for the proper maintenance of a household.

The third phase, to run concurrently with the first two, will prepare the Eskimo themselves to administer the housing program by electing their own representatives and thus help lower management costs.

FROBISHER FIRST

Beginning with the Frobisher region, the five-year housing program will continue with Keewatin and the Mackenzie districts, and finally, Arctic Quebec, focusing on the main Eskimo settlements of each region.

The educational grant relates to activities in the Frobisher region during the first and part of the second years of the over-all plan, and will cover the cost of employing 10 qualified educational officers who will work under the adult education superintendent for the eastern Arctic.

The grant is made under a section of the National Housing Act which makes provision for co-operation by CMHC with other departments or agencies in the federal government to promote training in subjects relating to housing, planning and management.



Pretty Janice Lawrence, of Vernon, B.C., is one of the 20 Indian girls chosen to be hostesses at Expo '67.

—Photo by Eric D. Sismey

THE GREAT MYSTERY OF MARRIAGE

By JOHN PATRICK GILLESSE

"But I love him Mother!" 17-year-old Judy pleaded. "I can't live without him."

"Proof positive," said her mother, "that you're not ready for marriage!"

Judy's mother happens to be one of those rare adults who, by piecing together all the parts that combine to produce a truly rich married life, has sensed the greatest single key to marriage happiness: maturity.

If it is a distasteful word to young people, it's only because they don't understand it. They confuse it with years or outlook or experience. In reality, it is a different thing — so intangible that some people, married a lifetime, still never possess it—nor the strange combination of strength, tenderness and enriching love that marriage should bring.

Marriage Shy

By way of example, I met a man the other day who, for years, "batched" on the family farm. He was a good worker, tolerant, fairly well off. He was past 40 when he sold the farm abruptly and announced: "I think I'll get married and settle down."

So far he hasn't succeeded; probably most girls his age are often as "shy" of marriage as he has been all these years. (The younger ones give an instinct that makes them wonder why he didn't marry earlier.)

This farmer was contemplating marriage for one of the worst reasons in the world: because he needed someone to lean on. For years after his brothers and sisters grew up and married and made lives of their own he remained the hard-working and dutiful son. For the past few years, his father and mother scarcely did more about the place than gaze out of the west window at the growing crops. Now they have retired to a senior citizens' home.

The farmer isn't simply lonely. He doesn't feel "free" of the responsibility of caring for them. He doesn't even wish them back; in fact, is happy that they have retired at last with people of their own age and energy. What he doesn't realize, however, is that he is not seeking a wife just as a wife. Expressed in a different way, he wants companionship (which a wife should provide); he wants someone to share his

plans and dreams (which a wife should also surely share); he wants the meals only a woman will cook, the linens only a woman will put on a bed, the beauty that a woman's touch brings even to a drab dwelling (all of which again, a willing wife brings to a marriage). He may (since they tell us 40 is "the dangerous age" for men!) be caught up in a dream of romance again. And he would certainly be "a good husband," in the popular sense. But honest analysis, even if it seems a trifle unfair here (just as it seems unfair to deny the bright dream of the 16- and 17-year-olds clamoring for permission to get married) leads to one escapable conclusion.

Good Intentions

He is confusing the happiness he wants from marriage as resulting from the good intentions of a man and woman, rather than as a natural result of the married state. The end, while it might yield a certain security of two people, could perhaps result in a lifetime of utter boredom together.

It's safe to assert that most people entering marriage have good intentions. At every wedding, the fond hope of assembled guests is that the couple, young or old, may find and treasure the rare happiness of real marriage—happiness such as many of the well-wishers themselves have never known. In the case of the very young, the ideals and confidence are shining in their eyes. In older newlyweds, there may be added the gratitude for finding someone willing to take them as they are at last.

What Goes Wrong?

Nothing alters the fact that millions are divorced yearly — and millions more are sticking out the years, aware that what they have together may still be far better than what they could apart.

What goes wrong?

The "experts" have blamed it on almost everything. For years, the emphasis was on sex. But sex is the most natural thing of all in marriage. It deserves to be understood, but it no more needs to be analyzed by experts than does the first tender kiss of love.

People of deep religious conviction feel that, somehow, the

trouble lies in their relationship not just to each other, but to God. Marriage for them, is a true channel of graces. They are right—just as the experts are right when they clear away misconceptions regarding sex in marriage—but they are limited too, forgetting that grace merely builds on nature. Knowledge and grace, in fact, should go hand-in-hand. One is the help of our fellow human beings towards achieving our goals in this world; the other is the mysterious help of God Himself, not only in enlightening us, but in enriching us, sharing a spark of the supernatural life with us so that we see everything in terms of eternal values, forever renewing within us the riches of the interior life: faith hope, even human love.

Preview of Eternity

Writing in a popular column, Msgr. John Knott calls marriage "a preview of eternal love," with each married couple sharing in "the creative love of God, the Father . . . in the redemptive love of God, the Son . . . in the sanctifying love of God, the Holy Spirit."

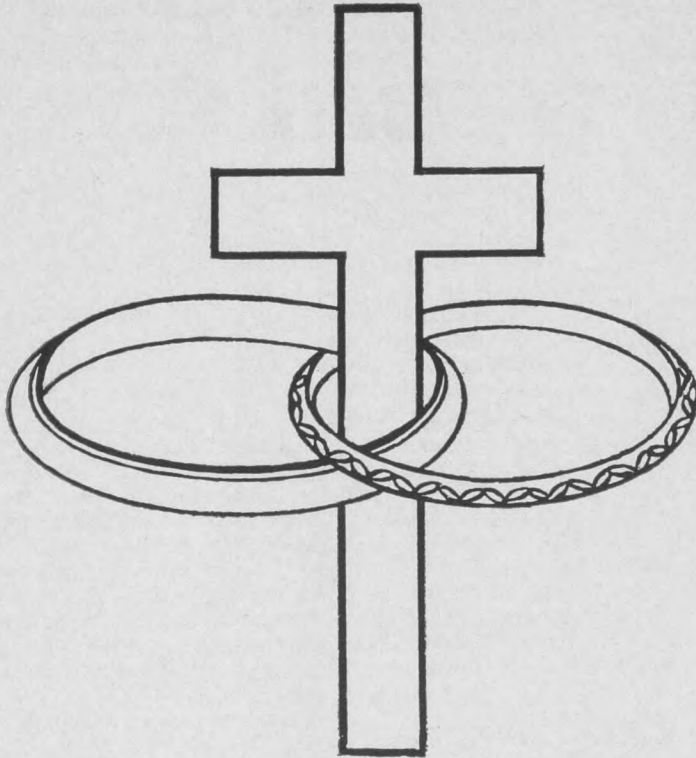
In the mature, sanctifying miracle of their love, couples not only complement and perfect each other's nature, but generate new souls for this earth. Parents indeed share in the redemption of the whole human race as wrought by Christ—and not just by the humanizing and bettering of the world. Through human hands Christ's sacraments or renewal will continue to come to mankind. It is no ill truth to add that, in the sacrifices parents must inevitably make for their children, they assist in the redemption of mankind — as Christ's supreme sacrifice also wrought redemption. It takes maturity to grasp this, especially when the call for sacrifice is greatest. (And the love a parent knows, again like Christ's love for all souls, is the one thing that makes such sacrifice worth all.)

Small wonder Msgr. Knott calls marriage "a preview of eternal love," encompassing past, present and that which is to be.

In the strong love that attracts a man and woman towards marriage should be felt something of the great love that impels God

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'til death do us part . . .'



to call each of us into being. Sex in that sense is blessed. As a result of the sex-saturated environment in which we live, it is, or will soon become, an empty base for marriage.

Parents, better than most people, know well of the forgiveness of God: because of the love they have for their children, they, like echoes of God, will forgive again and again. Contrariwise, in the sorrow we suffer when one we love — husband or wife, or child — destroys the harmony of a home, can be sensed something of the awfulness of sin, which offends and hurts the divine Love. In our loss of a loved one is surely a shadow of God's sense of loss when one of His children is lost through human choice for eternity.

Every couple entering marriage is so sure their marriage will be different — nothing but stardust and roses, a honeymoon without ending. But all life is changed with each passing day. The love that begins with marriage is no more the same love in five or ten years than is a child the same at age one, age five, age 15. To expect honeymoon-love to remain forever is romantic, but unreal—and believe the old-married-people of 20 years standing or so (like this writer!) not nearly so rich. You would not change the nature of your child today for the baby he used to be; no more would you go back to the beautiful, but oh-so-inadequate love of honeymoon days.

Maturity of Outlook

Again, it takes a maturity of outlook to believe this, to accept it. Some never do. They "play the field" into their fifties or later, men particularly, always in search of romance — never of love. Women live it in retrospect or head for the divorce courts.

A time of testing — in some cases, a lifetime of testing—will come inevitably with every marriage. Again, the physical bond of married love will sometimes serve to keep a couple together, when the labors of establishing, unkeeping and maintaining a home and family would make either or both wish to pursue their separate and, in the real sense, selfish — ways again. How much better if you have the maturity beforehand to expect this testing—and to meet it, as a man and woman should, with faith in themselves and in God.

If this seems too dampening to the spirit of young love, let it be made clear that this maturity I speak of is not only a staff with which to walk down the rocky road of married life, but a sort of living faith to enrich your married love as well. Because of it, for instance, when going is toughest, you will be able to ask yourself this simple question:

"Is any other way of life easier? Is any other vocation more rewarding? If I were a concert pianist, for instance, would the work and weariness be any less? Would the rewards be as great to my person and my existence?"

The answer will be sure. And your love will be refreshed. But without that maturity, preferably taken into marriage, or at least obtained along the way...? Family counselling services, much less courts, tell the answer.

Learn to Love

Many seek marriage as an outlet for pleasure. In truth, it is only a foundation for lifelong happiness. It creates a new state of existence for two single people; and in so doing brings about what writers of another era called "problems of adjustment."

We must learn to love — not just to be loved. We must learn not just to kiss, but to proffer a gentle word when we are so weary as to be near exhaustion. We must learn not the courtship courtesy of opening a car door—but the great courtesy of doing dishes when we are so exhausted from our own labors, we can scarcely stand (because the one we love means more than our own being).

True, marriage often brings this maturity of itself. But the appalling divorce rate makes very clear it is much better if a couple possess it beforehand, at least in some measure. A girl of 18 who really has that stamp of maturity to her mind and character is far more ready for marriage than a woman of 30 who has not.

Marriage is not just something that works or doesn't work. It is not made in heaven — for if it were, every couple would be eternally happy. The state of marriage was ordained by heaven for our happiness. But achieving it is the prerogative God allows us, for without a man and woman creating their own great fullness of human love, the love would be no more cherished than the gift of green earth and blue sky.

Faith Is Needed

Thus, it can be truly said that the man and woman entering wedlock "embrace" the marriage state, recognizing it as the foundation for inevitable change. The one prerequisite is not "experience" — impossible without the state of marriage itself — and not age alone, but something born of life, living, education and the contemplation of life (best grasped in religion, particularly the Christian faith, which is so complete in such truth).

The best word to describe it is "maturity" — especially of outlook. Those entering marriage should, and must have achieved at least a reasonable measure of fulfillment as single individuals, then choose freely to join their lives in the tenderness of love, so that a "third life" actually emerges.

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Protector Of The Indians

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human selfishness on the part of those in power. Since the privileged position and wealth of the many depended on the existence of an almost unlimited supply of slave labor, the privileged minority still steadfastly opposed all attempts to better the lot of the Indians. For the colonists, the medicine prescribed by Las Casas was much too bitter to consider.

The colonists excused their conduct by pointing out that this was the only treatment the Indian understood, whatever Las Casas, the Crown, or the pope ruled to the contrary.

Las Casas's belief that the Indian was a sweet-natured fellow, simple but quite capable of leading a good and virtuous life, anticipated twentieth-century Indian protectors like Theodor Binder and Allan Holmberg. Binder finds obstacles placed in his path on every side, as he tries to run a jungle hospital and agricultural station, motivated by many of Las Casas' teachings.

In his day, when Las Casas held up Indian tribal devotion to family life, the industry of the women, and simple Indian craftsmanship as models for the Spanish settlers, he drew the scorn of officials at home and in the colonies. He was ordered to leave and once more journeyed to Spain.

Again he told his troubles to the king, who was sympathetic but practical. The king asked Las Casas to draw up a plan which would safeguard the Indians. Las Casas preferred two plans: first, import Negroes to work in the mines and, second, abolish the *encomienda*. Later, Las Casas regretted making the first suggestion. Some historians erroneously blame Las Casas for the slave trade in the Americas, but Negroes had already been imported for some fifteen years.

To replace the *encomienda*, Las Casas suggested that the colonists be organized in villages of forty farmers. Each village would be allocated the labor of a specified number of Indians, who would work all the land in common. Las Casas went to Venezuela to try out a pilot scheme of his plan, but the experiment failed, mainly because of the caliber of the immigrant farmers there, most of them riff-raff city people seeking their fortunes in the New World.

In 1520, Las Casas gave up the Venezuelan experiment, joined the Dominicans, and led a secluded life for nearly a decade. While living in monastic seclusion, he devoted his time to writing and published, among other works, his beautiful little tract entitled **A New Method of Attracting Men to the True Faith**. "No more conversions by force," he argued. "Souls must be won by persuasion, charity, and patient repetition."

He was offered the lucrative bishopric of Cuzco but turned it down, choosing to become Bishop of Chiapa in Southern Mexico, in the heart of what had become known as "The Land of War," because the fierce Indians of the region refused to submit to the Spaniards, whose armies had been driven back with heavy losses. Bartolome determined to make his diocese the "Land of Pure Peace." While in the monastery, he had studied the Mayan dialect and had written ballads in that language narrating the story of creation, the life of Christ, and the Christian beliefs.

Young Christian traders, his Peace Corps Volunteers, were taught to sing the ballads and instructed to repeat them over and over in the villages they visited. If the tribesmen asked for more information, they were instructed to invite the Dominican friars to visit them.

The traders promised the Indians that the friars would come unarmed and without intention of making slaves or seizing lands. Finally, Las Casas himself came. He established his see at Chiapa, not far from the tremendous Sumidero Canyon, one of the scenic wonders of the world, into which, a few years before, Indian warriors had thrown themselves to death rather than submit to the Spaniards.

The "new method" might have worked had not rival priests, accompanied by fortune-seekers and colonists, entered the region in defiance of the undertaking made by the authorities to Las Casas. The Indians revolted once more, and Las Casas gave up his bishopric and retired to Spain, where he spent the last twenty years of his life in retirement.

Las Casas now devoted his efforts to writing, graphically narrating his life's experiences and condemning his fellow countrymen for their treatment of the Indians. It is this aspect of Las Casas' work that has merited most notice from historians. Soon after the appearance of his **Very Brief Account of the Destruction of the Indies**, which after the Bible was destined to become the world's first best-seller — eighteen Dutch, eight German, six French, four English, four Italian, and four Latin versions of the work were printed.

Few polemical tracts have had more far-reaching effects. The first English edition and English propagandist Hakluyt's selections from **The Brief Account**, published in his **Discourse of Western Planting**, were intended to arouse Queen Elizabeth "to proper horror of Spain." The last English translation, which appeared in New York in 1898 under the title **A True Account of the Slaughter of Twenty Million Indians by the Spaniards in the West Indies**, was intended to arouse U.S. opinion against Spain in Cuba, and it succeeded in its objective.

The Spanish were finally driven out of the Western Hemisphere, but they left behind them a vacuum which today communism is determined to fill. In Latin America, the Church now faces an unprecedented challenge. Chinese Communist Li Wei Han, in his pamphlet **The Catholic Church in Cuba**, insists that the Church must be destroyed before the revolution of rising expectations of the masses can take place.

On July 30, 1966, as the four-hundredth anniversary of Las Casas' death was celebrated, the Latin American Indians still remain among the world's most undernourished and underprivileged ethnic groups. The heroic few fighting for their welfare still turn for inspiration to "the first protector of the Indians."

Certification Denied

The Canada Labor Relations Board has rejected an application for certification affecting non-teaching employees of the Indian Residential School at Fort Frances, Ont., managed and conducted by the Oblate Fathers.

A department of labor press release says the application was made by the Canadian Union of Public Employees on behalf of a unit of some 15 lay employees of the school employed in such job classifications as maintenance man, janitor, seamstress and kitchen employees, excluding teachers and members of the religious order.

The Indian affairs branch of the department of northern affairs inter-

vened to contest the application.

The board heard evidence and argument of the applicant and the intervener in July and reserved its decision at that time. It has now informed the parties that it is of the opinion that the Oblate Fathers operate and manage the Fort Frances Indian School as agent for the minister of northern affairs, and that the employees in question are employees of Her Majesty the Queen in right of Canada.

The release says that the board, having regard for the provision in the Industrial Relations and Disputes Investigation Act that part 1 does not apply to the Crown or employees of the Crown, rejected the application.

Integration

—Continued from Page 1

Such integration, it went on, necessitates a free, agreeable, gradual and methodical initiation of the Indian to the mores and traditions of the Canadian society at large.

Requisites for Success

To obtain any degree of success, the council agreed, the policy of educating Indian students in provincial schools must fulfill certain basic requisites:

- The non-Indian community concerned must accept the Indians as equals. The fundamental acceptance of another culture as something of value seems to be a necessity for the very existence of any sort of integration.

- The teaching staff of such an integrated school must have some understanding and appreciation of Indian culture and mentality, and must be prepared to lead the Indian student to appreciation of his own culture, while revealing to him the various elements of non-Indian culture.

- The socio-economic standards of both groups concerned must have enough in common to eliminate any major value-conflicts. An excessive disparity on this level would most certainly nullify any efforts for integration.

SPECIFIED CONDITIONS

Taking these points into consideration, the Oblate Fathers favored the policy of integrated schools wherever:

- this policy is not imposed on the Indian population, but freely accepted;

- the rights of parents are respected, especially as regards schools of their religious affiliation. It therefore follows that all effort must be made to ensure a sufficient number of Catholic schools in such an integration project;

- the Bishop of the diocese concerned agrees with the integration policy in the territory under his jurisdiction;

- local conditions and circumstances seem to favor a realistic and beneficial integration of the Indian children in the provincial school system. There should be consultation of interested parties before such integration takes place. (Recourse to competent professionals in anthropology and sociology to determine the timeliness of such a project, would be essential.)

Strange But True



MANY OF THE NATIVE DANCES IN BOLIVIA HAVE BEEN ARRANGED AS A CEREMONY FOR THE PATRON SAINT OF EACH LOCALITY. THIS MASKED PERFORMER IS HONORING ST MICHAEL.



HISTORIC GORMANSTON CASTLE IN IRELAND HAS NOW BEEN TAKEN OVER BY THE FRANCISCAN FATHERS. THE BUILDING HAS BEEN THE SEAT OF THE PRESTON FAMILY FOR OVER 700 YEARS.



"ST NAPOLEON" WAS GRANTED A FEAST IN FRANCE

IN 1806, LARGELY AT THE INSTIGATION OF THE EMPEROR BONAPARTE. THE SAINT WAS IDENTIFIED AS A 3RD CENTURY MARTYR, BUT HIS CULT WANED RAPIDLY AFTER THE DEFEAT OF WATERLOO.



ACCORDING TO LEGEND ST BONAVENTURE, WHO WAS BAPTIZED JOHN, OWES HIS NAME TO A CHANCE MEETING WITH ST FRANCIS, WHO EXCLAIMED 'O BUONA VENTURA'—OH GOOD FORTUNE! ON FIRST SEEING HIM.

KINEBIKONS

—Continued from Page 10

tured, so much so that she noticed nothing about her. All her strength and thought was for Jesus and Jesus alone.

In the meantime, the priest came to the Communion. The people were already approaching the holy rail. The servers recited the Confiteor and a few girls began the hymn "Kitchi Missawendam." Teweigan listened and understood the meaning of the hymn. Had it not been for the Sister, she too would have gone to Communion that night.

When told that she could not yet receive Communion, she obeyed, and knelt to pray with more fervor to the Babe in the crib, assuring Him that after Mass, she would go and

see the priest to be baptized.

And indeed, that very night, after all the faithful had gone, an old lady, with a dark shawl over her head, penetrated the vestry of the church where the priest was praying. She simply told him: "Noss Sikamdawishin! Father, baptize me."

Because she was already well prepared, having assisted many times at the Catechism class, and her desire of receiving the great Sacrament was so evident, the priest had no hesitation in granting her request. I baptized her solemnly in the presence of all the children and Sisters of the school, on the afternoon of that Christmas day.

I gave her the name of Suzanna.

(To be Continued)

Great Mystery Of Marriage

—Continued from Page 13

es — so very real that it is impossible to achieve as an individual.

That "third life" — that life

peculiar to a married couple alone — is what St. Paul refers to as "the great mystery" . . . the sublime reality of two people "in one flesh," so that when death

(or even long separation) forces a real or artificial separation of this state, there emerges a sense of loneliness and loss that no other loss in life ever quite equals.

Education Courses For Adults Vital — Litt

Unless other Canadians help Indians on the reserves attain a reasonable standard of education — one which will enable them to work and integrate themselves into Canadian society — any attempts the Indians make will be disastrous, according to E. Frank Litt, coordinator of adult education in the Kenora, Ont., area.

Mr. Litt was appealing for sympathetic teachers with a spirit of adventure to go to Indian reserves in the Kenora area to teach adult education courses in subjects ranging from homemaking to carpentry.

Mr. Litt said, "We continually hear of young Canadians going abroad to help under-developed nations. This in itself is a worthwhile cause.

"However, right here in Canada there are large numbers of people who need help, especially in the field of education.

"In the Kenora region there are approximately 10,000 Indians, many of whom have shown enthusiasm for educational training."

It was hoped to begin courses in October or November and continue until the spring.

Teeners Exhibit Art At Peach Festival



The outstanding exhibit at Penticton's Peach Festival in August, was that of talented teen-aged Indian painters. About a dozen youngsters were awarded scholarships to the Summer School of Arts, held at Penticton, sponsored by the various service clubs in the city.

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"Good Spirit" Tours Sask. Reserves

Saskatchewan Premier Ross Thatcher has a new name. After this summer, he is also called "Minoah-chak."

The name was given to him, in July, in a ceremony making him an honorary chief of the Crooked Lake Indian Agency. Translated from the Salteaux Indian language, it means Good Spirit.

The ceremony was held at the Cowessess Day School north of Broadview after the premier had toured the northern portions of four of the five reserves that make up the Crooked Lake Indian Agency.

**Deadline for the Dec. 66 issue of
the INDIAN RECORD is Monday,
November 28.**